

Christian Courier

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Moms of preschoolers brave snowstorm for support



MOPS in Burlington, Ont., at work on a craft: "Their greatest need is to talk."

PHOTO: BRENDA SKEOCH

Irene Bom

BURLINGTON, Ont. — Five years ago Karen Lamshead of Park Bible Church was a bit concerned that the "target ministry" she was planning might turn out to be off target in the 1990s.

She wanted to start an evangelistic outreach to stay-at-home mothers of preschoolers and she "wondered whether there was still enough of a need for that."

But the one or two new faces that show up behind the diaper bags every other Tuesday morning have shown her that there is.

Sense of self-worth

"The enthusiasm is just amazing. Last month several mothers even showed up in a snowstorm — that's how important the morning was to them," says Lamshead, herself a

mother of three pre-teens.

Lamshead follows the MOPS (Mothers of Preschoolers) program. That program began in Denver, Colorado, two decades ago to give support and a sense of self-worth to tired and frustrated mothers of young children. Over 25,000 MOPS around the world chat, listen to a speaker, and do a craft and a devotional while their children are shipped off to a MOPPETS program for two hours.

Unlike weekly women's Bible studies offered by many churches, MOPS aims to let mothers of preschoolers share with each other practical tips from Scripture on marriage and mothering.

"The young women learn, some for the first time, that the Bible is a practical and relevant guide for everyday living,"

See FULL-TIME p.2 ...

Billy Graham and Kim Il Sung become fast friends

Dan Wooding

PYONGYANG, North Korea — Billy Graham, at the age of 75, has forged many friendships with world leaders in more than half a century of being God's ambassador to the world, but none as extraordinary as the one with President Kim Il Sung, the Stalinist leader of the "hermit kingdom" of North Korea.

Graham has recently returned from his second visit, that began on Jan. 27, to the Democratic People's Republic



Kim Il Sung

PHOTO: CC FILES

of Korea (North Korea) where he was warmly welcomed by the 81-year-old reclusive leader. North Korea is a country with 1.1 million troops — the world's fifth-largest army — including 550,000 reservists and 100,000 commandos. The country has more than one-third of its population of 23,000,000 under arms.

This was Graham's second visit to the communist-led nation. In 1992 he became the first foreign religious leader to

Building trust

Rev. Nelson "Ned" Graham, 36, who is Billy Graham's youngest son and the president of East Gates International, which focuses on China and North Korea, was with his father at that historic first meeting. In a rare interview, Ned Graham revealed that at the initial gathering, his father did not directly talk about his faith in Jesus Christ. "On that first trip, the relationship had not yet been established," said Ned from his home in Seattle, Wash. "As you know, the foundation of any relationship is trust. That is what we were trying to build. It was a time of getting to know one another,

See COMMUNIST p. 2...

Evangelical outcry stops anti-hate bill

Lorna Dueck

TORONTO — Over 150 letters of public concern have caused an Ontario MPP to kill a piece of legislation that evangelicals worried would have restricted religious expression.

"Oops — we made a mistake," said David Moran in assessing the deluge of mail over Ontario's Bill 56. "And that's what good government is all about, hearing from the public and then admitting and correcting your mistake."

As executive assistant to MPP Charles Hamrick of Willowdale, the Conservative member who introduced Bill 56, Moran said letters and phone calls "played an invaluable role" in informing his office about the scope of the legislation.

Bill 56, which was withdrawn on Jan. 27, would have allowed any person to bring legal action against another person whose conduct or communication could be perceived as promoting hatred towards a person because of race, gender, age, creed, family status, handicap or sexual orientation. It was similar to Bill 55, which was withdrawn from the legislature Dec. 7 because of a similar outcry from the evangelical community.

"The intent of the bills was good, but the problem with

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MAR 21 1994

News

Full-time workers can make stay-home parents feel isolated

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states the program material. "Their greatest need is to talk to each other," says Lamshead. "I just want them to start feeling comfortable coming through the church doors." Over half of the 20 to 30 members who show up are not members of her church.

Can't talk on phone

Calgary mother Sally Miller can identify with that need to talk. She started MOPS in South Calgary Full Gospel Church three years ago when she had two preschoolers on her hands. She says, "I needed fellowship. I couldn't even finish a phone conversation in peace."

Miller believes that mothers of preschoolers "are a very

needy group right now." While surviving the "terrible twos" stage was never easy, she says that the increasing number of women who work full time can make those who stay home feel "more isolated and depressed."

"With the frequency in cities of people moving, it's very hard to establish friendships in neighborhoods," Miller explains.

Adds Lamshead: "Mothers who stay home can't get their self-esteem from their jobs. They need to know that what they are doing is important."

Mid-20s

Lamshead notes that most of the families in the upper-class area around her church are dual-income. The program tends to attract mothers in their

mid- to late-20s from other neighborhoods. Many MOPS programs also add a "Titus woman" — an older woman to share from her own experience, such as the woman described in Titus 2:4. But Lamshead says that the members of her group tend to respond better to someone their own age who is going through struggles similar to theirs.

According to James Dobson, president of Focus on the Family, MOPS is one of the most successful outreach programs for the unchurched. Twenty-one of the 850 international chapters are in Canada, mostly in Alberta and B.C.

For information on how to start a MOPS in your area write MOPS International Inc., Box 12190, Denver, CO 80210 or call (303) 733-5353.



Society
in
FOCUS

Jake Kuiken

A new start for Canada's safety net?

On Jan. 31, 1994, the Honorable Lloyd Axworthy, P.C., minister of Human Resources announced a sweeping review of Canada's social safety net. Other than old age pensions and health care, everything that's generally understood to be part of the social safety net is now up for grabs.

Consultation with the Canadian public during the first phase of a two-stage process is limited to two weeks.

In spite of what is thus far clearly a lack of genuine and respectful consultation with Canadians, this review is due and timely. On balance, the current safety net has generally served us well over the last half-century. However, years of tinkering, especially by the last Conservative government, have undermined its basic principles to the extent that they no longer reflect the vision of those who laid the foundation. Moreover, the system is no longer serving the needs of Canadians, especially those whose jobs have been sacrificed for the sake of economic growth.

Mr. Axworthy has promised to produce a new action plan sometime in April. This plan will outline alternatives and form the basis for a round of consultations with Canadians this summer. By the end of the summer the consultations will be complete. By year end the House of Commons will begin consideration of new legislation needed to introduce the government's proposals. It's very likely that by this time next year some of the new proposals will be ready to start.

New direction

So, in what direction are the Liberals likely to move? I expect (and hope) that a guaranteed annual income will be hotly debated and that it will make it in some form onto Parliament's legislative agenda. It will likely see federal unemployment insurance programs merge with various provincial training initiatives and welfare schemes. There's even some suggestion it may be tied directly into the income tax system—building, for instance, on the child tax benefit payment system.

Whether it is actually carried out and to what extent will depend greatly on provincial government co-operation. Income security is largely their responsibility and some kind of compromise, including a two-tier provincial top-up system, may well emerge as those governments try to cope with growing welfare budgets (and for some, reduced federal government cost-sharing).

Individualism flattens

The major impediment to the development of a good, new "safety net" is likely to be the pernicious and rampant individualism increasingly widespread in Canada and so carefully nurtured by Manning's Reformers. Charles Taylor, one of Canada's leading political philosophers, notes in his 1991 Massey Lectures, *The Malaise of Modernity* that "the dark side of individualism... both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others or society." Although the Liberals are also traditional supporters of individualism, there is a sense in Canada's social policy community they too have come to recognize some of its follies!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Communist leader says mother used to take him to church

...continued from p. 1

establishing trust and developing a friendship. After that trip, things changed tremendously."

In May 1992, a few months after that original trip, Ned returned to Pyongyang and had a special audience with Kim Il Sung. It was then that the subject of Christianity was broached.

"During the conversation, President Kim told me how

Juche, their ideology, had allowed him to have a very positive outlook on life," stated Ned Graham. "I responded by telling him, 'In that respect, you remind me of my father. He has a very positive outlook on life and that came from his Christian faith.'"

Ned Graham said the leader then stated, "That is interesting. My mother was a Christian and she used to take me to church when I was little." President Kim then added, "But I

don't have time for religion anymore."

It was at that point that Graham's son said that his father would be willing to come back and spend time with him. "He appeared to be very pleased because he said he really valued my father's friendship," said Ned.

An open door

Ned Graham said he could see the irony of the friendship that has blossomed between his father and Kim Il Sung. "There are a lot of people who would say that we are being naive; that my father and I are being used for their propaganda purposes," said Ned. "That may be true to an extent, but it also certainly opens up the door for the gospel in North Korea."

He stated that he did not think that his father would conduct a crusade in North Korea, but that Kim Il Sung has now requested another visit from Billy Graham and his wife, Ruth. "A door has been slightly opened to the future progress of the gospel," said Ned.

"Having the door opened quickly is not necessarily the best for [North Korea] or Christianity."

Dan Wooding is a British journalist living in Southern California. He is the founder and director of ASSIST (Aid to Special Saints in Strategic Times).

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Comment

PRESSREVIEW



Carl D. Tuyl

Welfare recipients, people on unemployment and seniors are the targets of budget slashers all over the country. Wages of civil servants are frozen like permanent frost on the North Pole, and corporation bigwigs may no longer deduct their three-martini lunches. Military bases are closing like umbrellas after a rain shower. We are entering the era of the tight belt. Yet nary a word of criticism is heard from the opposition benches.

★ ★ ★

The saddest news story of the week did not come from Bosnia or even from Israel but from within our own country. More than 70 young people have tried to commit suicide at the Pikangkikum reserve in the past two years. At least six have succeeded — two in the past week.

★ ★ ★

Alberta is not the only province where new political parties are born. Quebec now has its Action Democratique, headed by Jean Allaire. It is a party suffering from political schizophrenia. It favors Quebec sovereignty, but also wants a common parliament. Slightly off the wall of course, but hey, it's politics. Perhaps it is an expression of the fact that some sovereigntists are getting cold feet.

★ ★ ★

Some expenses we incurred recently are worth mentioning: a series of farewell parties for the retiring Bank of Canada governor came to \$30,000 and then there was a slight \$170 million outlay to cover the shortfall in the pension plan for MPs.

★ ★ ★

And interim Tory leader Charest is travelling around the country on the rubber-chicken-circuit in search

of true blue Tories, leaving his way-back seat in the House mainly vacant.

It was interesting to read comments on Mulroney's recent speech. They really formed a deluge of repudiation best summarized by the request "Please shut up."

★ ★ ★

There is a question that sort of hangs around at the fringes of my mind: why do people wear dark sunglasses at midnight? It reminds me of a minister who in the middle of his sermon asked for someone to turn on the lights, upon which an elder climbed to the pulpit and advised the preacher to take off his sunglasses.

★ ★ ★

American and Japanese flags fluttered in the wind as servicemen of both countries honored soldiers who died on the island of Iwo Jima during World War II. The ceremony marked the 49th anniversary of the Battle of Iwo Jima where some 20,000 Japanese soldiers and 7,000 U.S. marines died in combat.

★ ★ ★

The French are stepping up their war against "Franglais"—anglicization of the language. The government is now proposing a law that would spell an end to English ads. Under the new law "Le Shuttle," the train to run under the English Channel, will have to be marketed in France as "La Navette."

★ ★ ★

President Clinton is in hot water over the Whitewater affair. Rumors are flying around that the defunct Madison

Guarantee Savings and Loan diverted money from the Whitewater Development Corporation into Clinton's gubernatorial campaign. Subpoenas were issued by special prosecutor Fiske to White House aides, something that wasn't even done in the Watergate scandal.

★ ★ ★

The World Council of Churches will hold its eighth assembly in Harare, Zimbabwe, in August 1998. The council's central committee chose the site over Amsterdam and Bucharest.

★ ★ ★

One day in 1992, in a monk's cell in the Holy Ascension Monastery in Resaca, Georgia, an icon depicting the Madonna and child is said to have wept. The icon travelled all the way from Georgia to St. Petersburg, Florida, where a healing service was held with the tears collected from the icon.

★ ★ ★

There is more interesting news coming out of the good old U.S. of A. City officials in Damariscotta, Maine, say an unidentified woman who is flushing her underwear down her toilet is costing the city \$4,500 a year in sewer repair bills. The city tried sending letters to citizens detailing the problem. "But we're now considering a house-to-house search," said local water district superintendent Mary Smith. "The panties are on the small side with cute little patterns so we think it's a teen or a

pre-teen." Sort of overshadows a lot of other world problems, doesn't it?


★ ★ ★

The great thaw has begun in this corner of the country. The snow is receding. No robins yet, but already the snow boots have gone into storage and there is a promise of coming warmth in the air. Beyond time

and space there is the order of changing seasons. Soon the snowbirds will make their way back up north to show off their sunburned cheeks and belly buttons. Welcome back, anyway.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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
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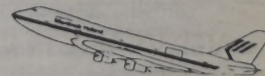
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Editorial

Any part of the Bible will speak to you

The other day I was reading a part of the Bible known as the 21st chapter of 1 Samuel. The chapter contains the story of David fleeing an angry King Saul and arriving at Nob, the city of the priests.

If anyone were to have asked me why I was reading this particular passage, I would have been hard pressed to give an explanation. I wasn't following the directions of a set of cards that say, "If you're sad, read Psalm 103; if you're doubting your salvation, read Luke 15." Nor was I guided by an inner voice that told me that I might be comforted by a story about consecrated loaves of bread being given by Ahimelech the priest to a starving David. I wasn't even hungry! I was merely paging through the Bible and, when I came to page 309, I decided to read the story of David at Nob. And that's that.

A valuable inheritance

As I read the story over a few times, it began to speak to me. I won't tell you how or why it did. That would take too long and that's not the point of this editorial. The fact is that it did. And that alone made me reflect on the

surprising power of the Word of God.

Somehow I have learned to trust that every part of the Bible is able to inspire me and connect with me, and I find it easy to start reading a passage that initially does not suggest relevance and universality. Just to know that it is God's Word is often enough for me, though I won't rule out subconscious currents that may nudge me a bit in certain directions.

There are limits to my trust in random reading. I generally avoid lengthy genealogies and passages like the one that lists offerings given by various leaders at the dedication of the tabernacle (Numbers 7). I'm sure that even here there are rewards to be gotten by careful scholars, but I don't count myself among them.

I recognize in my attitude towards Scripture a gift passed on by my Reformed forebears. They regarded *all* of Scripture to be "useful for teaching, rebuking, correcting and training in righteousness."

Communal submission

Many of us will recall lengthy readings of the Bible at the dinner table, usually by our fathers. These readings beat a relentless path through Scripture, from Genesis 1 to Revelation 22. And if one day the reading happened to be a whole list of "begats," that was simply too bad. You sat there and submitted.

There was something wholesome about that custom, though like the practice of most customs, it did not always sparkle with freshness and renewal. Maybe there was a certain stubbornness in it as well. But more than likely the paternal heart did not dare to skip what was thought to be predetermined to be God's Word for that day. Communally we submitted to something greater than the vagaries of our emotions and experiences.

Though there is an important difference between my sometimes random reading and the dogged walk-through-the-Bible reading of my ancestors (I'm less submissive to routine),

both ways trust the ability of any part of the Bible to address the reader, no matter what his or her circumstances are.

Suspicious reading

Our forebears ate whatever was put on their plate, both during dinner and after when the Bible was opened. Compare that approach to the practice of those Christians today who read only the New Testament and the psalms, and then only what strikes them as relevant to their situation — a psalm of comfort yesterday, a reading of the 1 Corinthians 13 love passage today.

Of course, there are times when a very personal and intentional approach to Scripture is called for, especially in situations where there is a great need. But if we constantly pick our way through Scripture the way someone suffering from food allergies picks his or her way through a grocery store, then we will miss much of the grandeur and surprise of Scripture. We will never experience how the Bible can take us beyond where we thought we should go.

Be still and know

Maybe the more traditional way of reading all of Scripture has to do with the idea that God lives not only in us, but he also sits on the throne of the universe and he rules over planets, Douglas firs and fungi.

There was something of the "Be still and know that I am God" in my unscheduled reading of David at Nob. I couldn't for all the unleavened bread in the world tell you why the story touched me, but it did. Maybe I saw in the priest a picture of Christ because Ahimelech eventually died for his act of kindness to David. But why should that make a difference to me?

Isn't God's grace amazing! That there should be life-giving power in the recording of a simple event that took place long before people started reading the labels on Bible passages!

BW

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This serious business of being an editor

I was at a conference a few weeks ago and did some fun things, like acting in a skit and singing a kid's song while on my knees. One of the conferees who knows me best from my editorials expressed surprise. "I didn't know this side of you," she said.

Yesterday I met another person who knows me from my writings and my work in the church. I told her that I could not meet that evening because my wife and I had to take ballroom dancing lessons. She laughed.

"Why do you laugh?" I asked.

"Your wife, I can see," she said, "but you?"

"Who do people think I am," I asked myself after these two encounters. "Do I come across as a stiff, serious, John the Baptist type?"

Maybe I should get out of this leadership business. It's ruining my reputation. It's high time I learn to become irresponsible again and fun to be with.

BW

'Schismatics' not the only ones offended by letter

Marian Van Til's article concerning the recent letter sent to all Christian Reformed Church (CRC) members by CRC officials implies that the correspondence offended only the schismatic.

There are plenty of reasons why loyal members of the CRC can and should share some of that same offence as well.

First, its cost: if the church can afford

to mail each household a personal letter rather than publish such in the denomination's magazine, things must be in better financial shape than what we have been led to believe.

Second, its timing: the overwhelming impression many have had in the past year is that the worst is now over, that the vast majority of the disgruntled have already picked up their marbles and gone to find another ecclesiastical sandbox to play in. Why is the situation only now considered serious enough to warrant a letter?

Third, its futility: the faithful don't need the letter, the departed won't receive it, and I cannot imagine that any but the dimmest of the wavering will be persuaded by it ("Gee, Edith, look — a letter from [3] people saying our church is faithful to the Bible. That's enough for me.")

Fourth (and by far the most serious), the letterhead. For purposes of incorporation, a charitable organization requires trustees. Casting about for suitable candidates for the job, a previous synod deemed the members of the Synodical Interim Committee to be trustees for the limited purposes of incorporation. It is fundamentally offensive to Reformed church polity to send a letter on faith issues from persons identified as trustees of the church (further described by Van Til as "leaders" of the CRCNA). If the letter simply had to be

sent in order to confront an emergency situation that for reasons unknown could not wait for a synodical declaration, it should have been signed simply on behalf of the Synodical Interim Committee.

John A. Tamming
Meaford, Ont.

Response

The Christian Reformed Church's board of trustees, formerly called the Synodical Interim Committee (SIC), is made up of 16 geographically designated members and three members at large (yet to be named), and is meant to function in the same way the SIC did.

On matters that require action when synod is not in session, the board is to act on behalf of synod; it is also to supervise the ministries of the CRC, including the mission agencies, service committees and educational institutions. It is to "exercise general oversight and authority when necessary" in the manner allowed by its constitution.

"The board of directors does not initiate statements or make declarations about things on which synod has never declared itself," asserts CRC general secretary Rev. Leonard Hofman, "but it can state the position of the church and defend the church's existing positions against attack."

MVT

REFLEXION



John Byl

REFLEXION

Sporting peace

"I was able to see the big Mercedes arrive and there was the man himself, Hitler, the little man. With him was Goebbels and Goering. Their box was draped with Swastikas and German flags. Hitler's hair was not down over his forehead, and I was a little disappointed when this man who had been a house painter and a paper hanger seemed so insignificant, yet later on caused so much trouble." These were the words of Bessie Pitt [in a recent interview with me as she read and commented on her 1936 diary], a chaperon to Canada's champion pair skaters Louise Bertram and Stewart Raeborn, at the '36 Winter Olympics held in Germany.

It was at these games that Sonja Henie, a scantily clad blond Aryan from Norway, won her third Olympic gold medal in figure skating. She dined and visited with Hitler and when Germany swept through Norway in 1940, her estate in Oslo was preserved by Berlin's high command.

Henie, as one reporter put it, was a "hard-edged blond who courted favor not with kneecappers but with dictators." Aside from his affection for Henie, Hitler did not negatively influence the Winter Olympics. However, he created a stir at the Summer Olympics when, among other things, he shunned U.S. triple gold-medal winner Jessie Owens because he was black.

Racism and nationalism

Hitler was not alone in expressing racial disdain. The flip side of Hitler's Aryan supremacy was the black power salute of the American 4 x 100 metre relay team after winning gold in the '68 Mexico City Olympics. Racism works many ways.

Long-standing national feuds were also brought to the games. Many undoubtedly remember the '72 Games held in Munich, Germany, when terrorists killed 11 Israeli athletes. Some might also remember how Avery Brundage, then IOC president, stated: "We cannot allow a handful of terrorists to destroy this nucleus of international co-operation and goodwill we have in the Olympic movement." The day following the massacre the Games went on. While the Games generate a lot of good will, they can also be full of bloody politics and distasteful racial one-up-manship.

Thankfully, Olympic organizers are yet intent on using the Games to create peace. This past October the UN adopted a resolution of the IOC to declare a worldwide truce from seven days before the Olympics till seven days after the Olympics. At the Lillehammer Games, IOC president Juan Antonio Samaranch made a plea for peace in Sarajevo and commented on how the IOC was helping athletes in Sarajevo.

Peace isn't impossible

The UN has further called on sports leaders to "promote international understanding among the youth of the world through sport and culture." My personal interaction with international sport has made me more open to the power of sport to create peace. However, history has also shown how the opposite can occur.

Personally I can also recall sporting situations that created embitterment not *shalom* between people. Sport can be used for good or for ill, and ultimately, God must be in the centre of our sporting experience. Peace is not found through athletics, but athletes can find peace in God.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Beware Nike's conquest

Running shoes and the future of Christian education — they seem rather far removed from one another. Yet the \$150 Nikes on the feet of Christian high school students mentioned in last week's cover article may reveal some troubling aspects of the proposals to "package" and "sell" Christian education as a marketable product (CC Feb. 25).

Let me list some of my observations.

1. The attempt to market Christian education and operate schools as a business enterprise appears to be a high-level move down the road of consumerism that follows Nike's ground-level tracks.

2. "Sprucing up" (ties, uniform, etc.) or showcasing the excellence of the educational "product" may mean the survival of some Christian schools. Such efforts will not, however, save Christian education.

3. Named after the Greek goddess "Victory," Nike may turn out to be an apt symbol for the sad capitulation of our Christian communities, including high schools, to our consumerist culture.

4. If the vision of cross-bearing discipleship in our culture does not drive Christian education, Christian high schools are not worth the proposed big sell — let alone the millions of dollars poured into the daily operation of this noble venture.

5. As we attempt to sell the package to a larger segment of the evangelical community, we do well to heed its prophetic voices (like that of Os Guinness) which expose the corrosive effects marketing techniques have had on evangelical endeavors.

6. As dreams and visions fade in our community, it seems ironic that a consumer marketer like McDonald's "shares the belief" — at least they did for the duration of the Winter Olympics — "that anything is possible when you have a dream."

George Vandervelde
Willowdale, Ont.

Pinching himself

Just a few words concerning the article under the heading "A New Spiritual Hunger in Ukraine," by John Valk (Feb. 25).

I must confess I was pleasantly surprised, and am still pinching myself about this informative, unbiased view of the present situation in Ukraine, even that Christianity was officially established in Kiev in 988. This strengthens my conviction that there are people associated with CC who are well versed about Eastern Europe.

P. Baran
Dorion, Que.

Letters / Environment

Drop the prophetic talk; do good

I want to contribute my thoughts to your discussion on education. What I see happening in Christian education is partly represented in the articles printed in the Feb. 25 issue. There is talk of the kingdom of God, obedience to Christ, the Christian mind and the influences of non-Christian culture, educational theories and models.

This is the prevalent way of discussing Christian education in Reformed circles, which usually leads to a discussion of Christian curriculum, Christian discipleship and worldview. Unfortunately this position has often been reactionary in the absence of a thoroughly cultivated Christian curriculum.

Fear of secularism

Without Christian textbooks, it has focused on a critique of secularism and has not been able to say what it supports, other than some general concepts like the kingdom. It takes on a prophetic role and warns students of the dangers in a secular society.

It has been a difficult task to bring theological insight and curriculum development together. This view waits for the bankruptcy of secularism as a vindication of its beliefs. As a result fear of secularism has often been a strong disappointment because Christian schools cannot protect families from teenage pregnancies, unbelief, drug use, swearing, carousing and the like.

No theological reflection

An escape out of this tension between kingdom vision and a lack of curriculum and pedagogical models, is to drop the theological talks and focus on curriculum.

An example is the article on computers. It is a clear description of the subject without critique and without theological reflection on the kingdom or the Christian task of computer education. Of course, this could lead to an education that looks like the kind offered at government schools. For the time being it may be what we need to pull out of a reaction-

ary education.

If the Christian school could change its emphasis and tell its students that they have an important role to play in Canadian society, it could look to the book of Acts to inform its behavior rather than the prophetic tradition.

Instead of the "us and them" separation, students can be encouraged to do good by serving in government and working in industry, recapturing the Christian do-gooder tradition. This emphasis does not minimize problems, but says that we have something worthwhile to contribute in confidence without having to withdraw from secularism in theological isolation or into elitism.

Christianity is a populace movement that includes thieves, prostitutes and homosexuals, and it would be a shame if we minimized that heritage for the sake of an image or peace of mind.

Jan de Bree
Duncan, B.C.

Report called one-sided and unbalanced

As participants in the recent Interdisciplinary Studies Conference at The King's University College led by Stefan Ulstein entitled "The Christian, Mass Media and Popular Culture," we must take issue with the one-sided report on the conference which appeared in *Christian Courier* (Feb. 11 issue).

It appears the author wrote the report with the intent to shock his readers, and the ar-

ticle does justice to neither Mr. Ulstein nor the conference.

While the groups in the article may well be accurate, they are presented completely out of context. The comparison of Old Testament prophets with modern movie makers, which is highlighted in the title of the article, was clearly meant in a very limited sense. Mr. Ulstein was very careful to qualify his remarks about the positive elements in modern films in terms of a Christian discernment of the secular spirits that are operative in the movie industry.

While it is true that he criticized the reaction of some Christian groups to certain movies as not thoughtful because they will not view them or engage the film industry in constructive dialogue, he presented his audience with his own analysis of a number of films which was no less critical, but which focused on the worldview of the moviemaker rather than on what might be considered to be some offensive scenes.

Those who attended the conference found Mr. Ulstein an engaging and sensitive speaker who showed significant insight into the question how a Chris-

tian might approach a media industry that is thoroughly secular. He said that it is not appropriate to close our eyes to what is out there, because it reflects the times in which we live, and we are all affected by that. At the same time, he gave our students and faculty, through the use of some vivid examples, some understanding of how to critically analyze films from a Christian perspective.

We find it regrettable that the article in question, including its provocative title, focused on a number of out-of-context quotes, which seemed intended to add some spice to the report.

In a number of workshops which took place during the conference, we discussed how the press sometimes does this at the expense of a more balanced picture. *Christian Courier* usually avoids this with good quality reporting, but it would appear that this article is an unfortunate exception.

Henk Van Andel, President
Harry Groenewold, Director
of Interdisciplinary Studies
The King's University College
Edmonton

Earthtenders



Our place and task in the environment

John Wood

Environmental eggheads, Canadian style

When it comes to the environmental movement, Canadians have often looked south and modeled many programs after their U.S. counterparts. The Audubon Society, The Sierra Club, the Nature Conservancy, and even the genesis of the national parks and wildlife management movements were all U.S. initiatives.

Yet many Americans can't sort out the myths about the Great White North (people with polar bears and red-cloaked Mounties) from the realities of modern Canada. And it is getting to Canadians when Americans drag their collective feet over issues such as acid rain. So, what has *Canada* done for the environment?

On Muir's path

I've been impressed that Canada has had a disproportionately large impact on the intellectual development of the environmental movement in the States. This isn't something that most Canadians are aware of, and is certainly not widely appreciated down south. John Muir, for instance, spent nearly two years working and "botanizing" northwest of Toronto on Georgian Bay, Ont. Two years later he arrived in San Francisco, the base from which he explored the Sierra Nevada and launched his preservationist crusade. Few people have had more influence on the conservation movement in North America than Muir.

In Alberta we have hosted other famous environmental eggheads. Jay Hair took a PhD from the University of Alberta in zoology. He is a South Carolina boy who studied the community ecology of waterfowl parasites. If he had remained a professor at Clemson University we might never have felt his influence.

But Hair joined the fledgling National Wildlife Federation and built it into the largest environmental conservation group in the world. The glossy *National Wildlife and International Wildlife* magazines feature the "crown jewels" of the biological world.

Bio-depletion in person

In a very personal expression of gratitude to his mentors at the University of Alberta Hair recalled what bio-depletion means to him. "What do I know about biodiversity loss in Africa?" he asked. "Almost nothing, yet everything I need to know." I wondered what he meant and then he recounted the course of a mysterious disease that overtook his daughter at age seven. The best medical technology left him helpless to answer her query, "Daddy, will I die?" In what he said was "the most honest conversation of my life" they faced the reality together.

Two days later she was given an experimental and highly toxic treatment derived from a tropical plant. She slowly turned the corner and today at 19 attends university. Today also, there is no remaining native habitat where the plant grows wild. In every generation the creator commissions earthkeepers. In highly personal ways such people are transformed and speak to an entire generation. It may be hard to hear the message, but we must listen carefully no matter who the messenger.

John R. Wood, a native of California, teaches environmental science at The King's University College in Edmonton.

The jury's still out on Tonya

Thank you for the Feb. 18 issue of *Christian Courier*. I read your publication on a regular basis. In the column "ReFLEXion" John Byl refers to the ongoing Nancy Kerrigan/Tonya Harding saga, stating that "she [Tonya Harding] and her ex-husband got caught."

It is my understanding that at this point in time the "jury is out" on whether Tonya Harding was involved in the assault of Nancy Kerrigan. While suspicion is warranted, it is irresponsible journalism to implicate her when the courts have not.

Melody Goetz
Winnipeg, Man.

Cinema/ News

Cinema summaries

Marian Van Til

In the Name of the Father



Rated AA
Stars Daniel Day-Lewis, Pete Postlethwaite, Emma Thompson, Don Baker, John Lynch
Written by Jim Sheridan and Terry George
Directed by Jim Sheridan

This is a brilliant but disturbing film which re-teams director Jim Sheridan and actor Daniel Day-Lewis who first worked together on another acclaimed, true story, *My Left Foot*. Based on the autobiography of Gerry Conlon, *In the Name of the Father* chronicles one of the greatest miscarriages of justice in modern British history: the 15-year-long imprisonment of Conlon and three others (the "Guildford Four"), and slightly shorter sentences for Conlon's father Giuseppe, his aunt Anna McGuire, and her entire family, including 14- and 16-year-old sons for a pub bombing that none of them had anything to do with.

Conlon's crime was that he is an Irish Catholic and was in the wrong place at the wrong time. The 1974 IRA bombing, which killed several civilians and maimed others, took place at a time of high and bloody tension between the British and the Irish. The British public was crying out for justice; consequently, the police were given sweeping powers by the Prevention of Terrorism Act. Justice, however, was not one of the

results.

A goof-off and petty thief

Conlon, then about age 20, was a thoughtless goof-off, a petty thief and a hippy in the making, the bane of his devout father's life, but not a terrorist.

(The early '70s are impeccably evoked by director Sheridan, helped by the selection of the music of Jimi Hendrix and other acid rockers of the time.)

Conlon moves to London and shortly after he and three others are picked up for the pub bombing. Police torture them into confessing to the bombing. Case closed.

Father-son reunion

Thus begins Conlon's 30-year sentence with no parole. Ironically, his cellmate is his father, who is arrested when he comes to London to try to get his son a lawyer.

The father-son relationship is crucial here. Gerry detests his father, whose physical weakness from a lung disease is exacerbated what by Gerry sees as an impotent and fawning personality. Gerry is drawn instead to Joe McAndrew, the IRA terrorist who is the real Guildford bomber (in prison for another crime).

Finally, McAndrew's unblinking viciousness causes Gerry to re-think his father's values. When after five years the elder Conlon dies in prison, Gerry has realized his father

No peace without human rights in Northern Ireland: Amnesty International

VANIER, Ont. (AI) — As the political debate about prospects for peace in Northern Ireland continues, Amnesty International warned last month that human rights must be given higher priority.

Launching its first major report on political killings by all sides in the civil conflict, the human rights organization details unanswered questions about security force killings and patterns of killings by paramilitary groups.

"There is also mounting evidence of collusion between government forces and groups like the Ulster Defence Association (UDA) that oppose any change in Northern Ireland's status quo," Amnesty International said, "and we are urging the government to set up a wide-ranging independent inquiry to examine the wider issue of collusion."

Unlawful killings

In the report, Amnesty International details possible concealment of unlawful killings by the army and the Royal Ulster Constabulary (RUC), and allegations that the security services have been one-sided in protecting the population from paramilitary violence and terror — exposing the Catholic minority to random attacks from Loyalist "death squads" even in areas usually ringed by security cordons.

The 48-page report details for the first time patterns of abuse by both armed Republican groups (which call for a united Ireland and are drawn largely from the north's Catholic minority) and armed Protestant Loyalist groups who support continued union with the United Kingdom.

Police and Loyalist death squads

There have been repeated allegations that members of the police and army have colluded with Loyalist groups; by turning a blind eye to their paramilitary organizations, by aiding and abetting them through the provision of arms or intelligence information (such as photographs of potential targets), or even by direct involvement of security personnel in Loyalist "death squads."

Evidence of large-scale collusion reached the public in 1989 when Loyalist groups published leaked police security documents on suspected Irish Republican Army (IRA) sympathizers in order to justify their campaigns of murder.

The public exposure of evidence that security dossiers were regularly passed to Loyalist paramilitary groups like the UDA, and its "death squad" the Ulster Freedom Fighters (UFF), prompted the establishment of the Stevens inquiry. But its terms of reference were strictly limited, and it could not address the key issues: why inside information about the Loyalist groups, which were responsible for dozens of killings, was not used to prosecute Loyalists, and whether intelligence information was passed on specifically to encourage Loyalist groups that randomly kill Catholics to turn their attention to murdering specific Republican suspects.

Deaths could have been prevented

"The revelations leading up to the establishment of the Stevens Inquiry should have

been alarming enough to any government to warrant a wide-ranging independent inquiry into alleged collusion between members of the security forces and armed Loyalist groups," Amnesty International said.

"Instead, the government inaction revealed an official reluctance to tackle head on, and get to the bottom of, such serious allegations."

Even more serious is the allegation that the army failed to intervene to save lives when it knew that people were targeted for killings.

No heart for justice?

In the past, repeated measures to conceal the truth contributed to what was effective immunity from prosecution, and possible impunity for murder, the report states.

As well, the government has still not taken steps to bring UK laws into line with international standards on the use of force by security forces.

In 1993, political killings by armed groups went on unabated — 48 by Loyalists and 35 by Republicans.

The IRA, for example, continued to murder civilians — despite the laws of war, which outlaw this. This included targeting civilians who provided services to the security forces.

The sharp increase in violence by Loyalist paramilitaries since 1990 has included the deliberate killings of many ordinary members of the Catholic community, including through the random firing at short range into crowded shops, clubs and pubs.

was a man of courage and fortitude.

Over the years Gerry changes from bitter, self-pitying layabout to self-assured fighter who shakes off his mental albatross. He begins to accept the help of Gareth Pierce, a British lawyer (Emma Thompson) who presses for Conlon's release.

After years of being thwarted Pierce finally gains inadvertent access to police records: the police suppressed evidence, they lied in court and were told shortly after the Guildford Four trial by McAndrew himself that

he was the real bomber. But they consciously chose to allow almost a dozen innocent people to remain in prison.

In addition to very strong acting this film's power lies in Jim Sheridan's refusal to manipulate viewers. He probes the psychological motivation of Conlon, McAndrew (embodying the IRA), the police and the lawyers. The director is Irish but his film is neither pro-IRA nor anti-British.

Viewers will undoubtedly come away with severe misgivings about the British police

and courts. The more so because justice has been only partially done — the prisoners were released in 1990 but none of the police and whoever else was responsible for the unjust imprisonments have been charged; and they won't be, no doubt because of who might be implicated along the way.

Church, Marian Van Til, page editor

Sudanese worshipers arrive early to avoid bombs

NAIROBI, Kenya (MCC) — Sunday services in southern Sudan have started at an early hour for the past few months and with uncharacteristic punctuality.

The region's overflowing churches have become highly visible targets and congregations are prudently dismissing before government aerial bombers arrive.

In early February the fundamentalist Islamic government of Sudan launched a major new military offensive as part of its campaign to subdue and "finally" defeat the rebels in the south. Infighting among the rebels only exacerbates the plight of vulnerable noncombatants.

The uneasy equilibrium of the past few months, established by a lull in fighting and by tons of relief supplies from the outside, has been disrupted. Tens of thousands of people are again on the move, fleeing fighting, famine and drought. Up to 140,000 are said to be on

their way to the south where thousands are already housed in refugee camps along the Sudanese border and in Uganda.

Some observers warn that Sudan has the potential to be the worst human catastrophe since World War II.

Offers hope

What sets Sudan apart from the situation in Somalia is the growth and strength of the local Christian church.

"The church is the only institution offering hope to Sudan," said New Sudan Council of Churches (NSCC) worker Ikatur in a recent interview.

Although the church was firmly established in the Sudan, until a few years ago, Christians were a minority; Episcopal, Presbyterian and Roman Catholic leaders reported only a few churches in their districts. Today, they number the congregations in the hundreds. One pastor in the district of Upper Nile reportedly baptized 9,288 new believers in 1992.

According to Roger Schrock, director of the NSCC, in the area of Bor that is now in government hands, 5,000 new hymns are said to have emerged in the last few years as a result of this "movement of the spirit."

Episcopal Bishop Nathaniel Garang, who was nearly killed and whose church was burned in the takeover of Bor, supports these estimates. Before the war, 16 to 19 per cent of the south was said to be Christian; today the figures are 70 to 80 per cent.

Local leaders cite a number of possible reasons for the church's explosive growth.

"There is no other hope than relying on God for safety" in this desperate situation, says Rev. Paul Bol, general secretary for the Presbyterian Church of Sudan. As well, the Christian church provides an alternative to the Islamic faith that is identified with oppressive policies of the north.

Another reason for the church's growth has been its important role in seeking peace and well-being for all Sudanese in the south, regardless of faith. While much of the relief that has been pouring in is provided

by the United Nations and both secular and religious international organizations, local church leaders have played an important role in its distribution. They have agreed that relief will be distributed without regard to faith.

Can't train fast enough

A lack of church leaders at the local level has also been a problem in southern Sudan. The church has been unable to train leaders fast enough to keep up with its rapid growth. As well, many church leaders were based in the north and have remained there, cut off from their people in the south. Others have fled or been forced out.

The church in the south faces other problems.

Critics charge that its theology is still too foreign to the culture, that the church does not adequately incorporate African traditions and culture. Both Islam and Christianity are growing, not at the expense of each other but by recruiting from traditional African faiths, notes Hizkias Assefa, director of the Nairobi Peace Institute.

The church in Sudan struggles also to work consciously

to be faithful to Christ and to maintain its independence from the political and tribal interests fueling Sudan's conflicts. It would be easy for the church to become identified with the cause of the south since the north represents a more Arabic-oriented culture and a crusading Islam. The church, in fact, has done better at bridging factions between "brothers and sisters" in the south than at keeping from being aligned with the south in its struggle against the north.

Too many foreigners impose solutions onto Sudan, notes Willie Reimer, MCC country co-representative for Sudan. The basic conflicts in Sudan are Sudanese problems that the Sudanese need to resolve and that foreign intervention usually exacerbates. The best we can do for other brothers and sisters in Sudan, in addition to prayer and advocacy, is to support local initiatives for peace and healing, Reimer notes. East African countries surrounding Sudan, countries that are directly affected by the fighting, have launched a regional peace initiative.



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Priest launches ambitious program to help addicts

CHICAGO, Ill. (EP) — The Rev. George Clements, a Roman Catholic priest from Chicago, has launched a national program to combat drug abuse. The "One Church-One Addict" program will encourage churches to "adopt" one addict and support them through recovery. The plan will

begin with pilot programs in Illinois and Maryland. Under the program, churches will agree to provide job training or counselling, referrals for professional treatment, spiritual support, and mediation with employers and family. The program has a first-year budget of \$350,000 from foundation grants and

private donations. Clements is the recipient of a MacArthur Foundation "Genius Grant," and is the founder of a "One Church-One Child" campaign which has found black adoptive parents for more than 40,000 black and mixed-race children.

Blue Jays broadcaster tells Salvationists how Christ changed his life

Marian Van Til

TORONTO — The men's fellowship group at the Salvation Army's Mississauga (Ontario) Temple had never seen such good attendance at a morning meeting. And breakfast wasn't the only attraction.

Eighty men got up early to listen to Jerry Howarth, longtime Toronto Blue Jays play-by-play radio announcer talk about his conversion at age 41 and what it has meant for

his life.

The War Cry quotes Howarth as saying, "I have one of the best seats to view major league baseball. I feel incredibly fortunate and blessed to have such a job. But I have also discovered that there is far more to life than just success as measured by material wealth, status or pleasure."

Howarth credited the encouragement and advice of Hall of Famer and former Jays

(now Yankees) TV broadcaster Tony Kubek with putting him on the right track. Kubek urged him to read the New International Version of the Bible, Howarth said.

Interspersed with personal accounts and anecdotes about his job and some of the players, Howarth presented four thoughts: you are loved; sin is real; God has the answer; the choice is yours.



A Presbyterian Comments

Robert J. Bernhardt

Look and learn, CRC!

It is entirely appropriate that it is almost 10 years to the day since I wrote my first monthly column for this publication. Today I produce my last. Throughout the past decade I have attempted, however inadequately, to provide an ongoing comment on one sector of the church scene in Canada.

My mandate has been to provide some glimpses of life, events and thinking within the Presbyterian Church in Canada. However, the editors have allowed me some latitude to comment on other contemporary issues as well.

In the overall history of Christendom 10 years hardly qualifies as a flyspeck on the wall, but from the standpoint of a single generation it begins to acquire significance. Here is my final "Presbyterian Comment" and some tentative predictions.

From the Presbyterian side, I have been writing during a period of continuous membership decline. When this is compounded with an aging membership, I would suggest that we are not far away from a time when a rather dramatic number of Presbyterian congregations will close their doors for good.

Canadians may not have abandoned their convictions but they have abandoned the church, and the churches which will feel the impact greatest are those which are seen to be part of the old establishment which simply couldn't hear or address the pains of the current generation. This is no unique Presbyterian fate, but one in which the Roman Catholic Church, the Anglican Church, and the United Church, to name but three others, are similarly sharing.

New phases

On this issue Christian Reformed congregations may be feeling a bit smug. Their constituency in most congregations is younger; birthrates, through probably declining, are still very sustaining; and marriage outside the denomination is only beginning to be perceived as a significant concern.

But don't relax too much. Most of the CRC congregations in Canada are now more than 25 years old and entering new phases. Even apart from specific painful issues which have caused a number of congregations to either fragment or be robbed of their sense of solidarity, times are changing.

One visible sign of change in the CRC is the declining attendance at the second Sunday service. It is an easy diagnosis to claim that the "oncners" are simply less spiritual, rather than to also ask whether there are other even more effective ways to address the needs of these individuals.

Maintaining spirituality

If you wish an injection of reality I invite you to realize that in the Canadian Presbyterian world, where not one congregation in 10 now even offers a Sunday evening service, evening worship services were almost universal 50 years ago. Merely complaining about declining spirituality didn't solve the problem then and I suggest it won't now, either. Are there not more creative responses which are more than a passing novelty?

Though separated by a century, the experience of Presbyterianism in Canada bears striking similarities to the Christian Reformed presence here. Our spiritual and theological roots are very similar and, so far, our experience of Canada is very comparable. Perhaps the Presbyterian present is at least a clouded preview of the CRC future. Look and learn!

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Islam appeals to American blacks

GRAND RAPIDS, Mich. (REC) — African-American churches in United States cities are finding a challenge from the growing Black Islamic communities. Islamic groups are appealing to the inner cities by offering a regimented order and a new place for men. They offer leadership to males, a strict code of respect for women and segregation of men and women in public.

The Nation of Islam, one of several Islamic groups operating among blacks, often moves

very visibly into a neighborhood. They will open day care centres and businesses, and then tell the drug dealers to clear out. They have had visible success in rehabilitating drug addicts and developing new community leaders.

The Black Muslim movement has a message of black pride and empowerment. The Nation of Islam's founder, Elijah Muhammed, even declared that white people are devils.

Today's leader, Louis Farrakhan

preaches only a slightly less anti-white message. He believes the blacks are God's chosen people because they have suffered so much. And they should not look for help from the whites.

Project Joseph is a black Christian organization for educating African-Americans about Islam. In a survey of converts, Project Joseph discovered that the chief complaints were that the black church is too female, male unfriendly and irrelevant to daily life. They believe the Christian Church is not challenging racism or the decline of their neighborhoods.

On the other side of the coin, Project Joseph also found that many people become dissatisfied with Islam because it offers only rules. One woman who converted to Christianity after being a Muslim for 25 years said, "It lacked the power to really help me live the life the rules stipulated."

Louis Farrakhan is very active in contacting Christian leaders. He speaks frequently in Christian churches, where his message of black unity finds some sympathetic listeners. Women, too, find an appeal in seeing disciplined, well-dressed young black men.

William Pannell of Fuller Theological Seminary observes the black women are very concerned about the disappearance of the black male. They "seem willing to adjust to a hierarchical system if it means saving the black male."

Skydome's a long way from Calcutta

Mother Teresa to speak to youth at Skydome

Marian Van Til

TORONTO — Mother Teresa, the universally revered nun who has spent her long life working in the slums of Calcutta, is due for a major change of venue — in May the octogenarian will participate in a youth rally at Toronto's glitzy Skydome.

The "Journey of Hope for the Youth of Today" rally is aimed at Catholic high school students and is sponsored by the Community of Catholic School Boards of Southern Ontario (CCSB). Mother Teresa will read the Prayer of St. Francis ("Make me a channel of your peace...") at the rally. A videotaped message from Pope John Paul II will also be included in the liturgy.

Fostering a relationship with Jesus

The rally is part of a "long-

term evangelization project," CCSB executive director Mike McPhee told *The Catholic Register*. He says Mother Teresa was asked to participate because "she's a symbol of hope for youth and that's what we want this to be: hope, not just an attraction."

Among the goals of the project are developing "community" among Catholic youth, enhancing their respect for the "sacredness of all human life," giving them a chance to "shape the church and society of the next millennium" and "fostering a personal and intimate relationship with Jesus."

Look for our job opportunity ads on the classified pages!

'Yes, I can play a little'

EWHRST, England (EP) — While calling on parishioners recently, the

Rev. Dennis Ackroyd noticed a guitar, and asked the owner if he would con-

sider playing in church. The owner agreed, and Ackroyd told him, "Good! I'll give you a couple of months to practice."

Later, Ackroyd realized that the owner of the guitar was none other than Grammy Award-winning Eric Clapton, who is recognized as one of rock music's premier guitarists. True to his word, Clapton showed up at the tiny Surrey church and delighted the congregation with guitar renditions of favorite hymns.

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Get ready for the grandkids

Lee Hill-Nelson

The days are growing longer. Though some parts of the continent are still eagerly waiting for spring, it's not too early to dream about some summer holiday activities. If you're a grandparent you may have visions of lazy days of fun with the grandkids. Whether they spend a day or whether they stay a week, memories built can last forever.

All my grandchildren live out of town. I keep in touch by writing picture postcards. Old greeting cards torn apart can be used for postcards. Children feel important when they receive mail.

We can give our grandchildren a sense of creativity with inexpensive treasures that abound in our homes and yards. Being raised with television and a mechanized world, sometimes they are not aware of such treasures.

One of my grandchildren's favorite projects is homemade "playdough." Preschoolers through elementary ages enjoy mixing and kneading playdough.

Materials needed for playdough:

- 1 cup flour
- 1/2 cup salt
- 1/2 cup water
- 1 tablespoon cooking oil
- 3 to 4 drops food coloring

Mixing and kneading well is the secret to pliable playdough. Chill in an airtight container in the refrigerator for at least one day before using. If at that time it sticks to your hands, add a tad of flour. If it is dry, slightly wet your hands and knead until of the right consistency. If the children want to keep what they make, the playdough can be baked one hour at 300 degrees.

Stars are beautiful in a Texas summer sky, as they are in many places, and I want my grandchildren to be aware of their beauty. Ralph Waldo Emerson said that if we could see the stars for only one night in our lives we'd

or photocopying paper works well) and broken crayons with the paper peeled off.

Fat ones work best. Lay a leaf on top of the cardboard with the leaf's veins up, and then a sheet of white paper on top of the leaf. The child can then hold the paper with one hand, turn the crayon sideways and color over the leaf. An imprint of the leaf with its veins will color through. Explain how the veins in leaves serve as pipelines for water and nutrients and determine the pattern of the leaf.

Whatever treasures found on our nature walk that we don't use for pictures and leaf prints may be put on a low table and looked at through a magnifying glass. Then they see the fine details of God's handiwork.

The design and construction of an empty bird's nest always interests children. Looking at a bird's nest through a magnifying glass can be a good time to explain that humans cannot make birds' nests; that God gives birds the ability to build just the kind of home they need.

"Choose and Do Boxes" are another favorite project. Any shallow box with dividers can hold the materials needed. Crayons, paste, and glue are necessities. Then add pictures from old greeting cards and

magazines, and some wrapping paper.

In my sewing supplies are scraps of material which I cut in triangles, squares and rectangles. Buttons, rick rack, and scraps of lace create ideas. Large sheets of manila paper are best to work on, but grocery bags cut in half work well too. Now is the time to stand back and let them create what they will.

Soft and/or classical music sets a mood for creating. Reading a story before beginning art work gives children ideas to create. Remember, whatever they make is theirs.

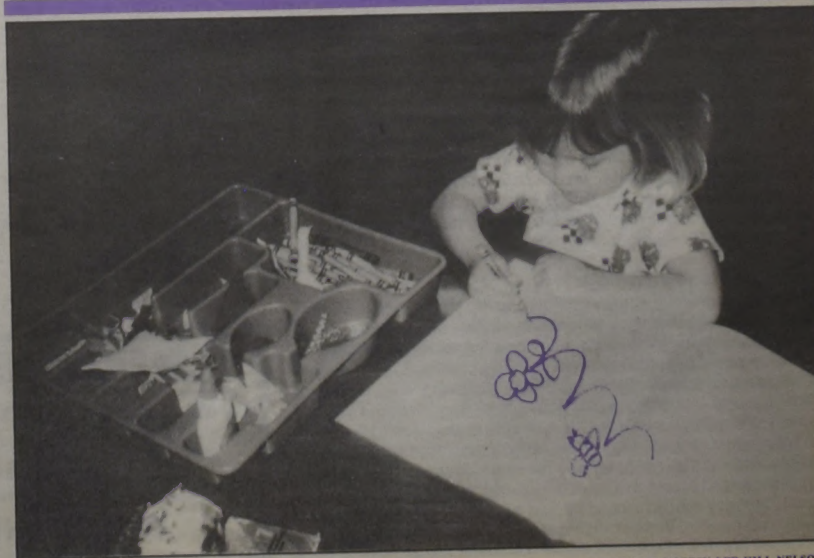
"Tell me about your picture," is more positive than asking, "What is it?" Kids have a story to tell about their work.

These ideas are starters for a week's fun and creativity. Other ideas will follow.

"Children who have the luxury of relationships with

grandparents win out in all studies of child development. Parents offer the child a firm base, but grandparents offer the mountain peaks," said Dr. T. Berry Brazelton, a noted pediatrician (*Waco Tribune-Herald*, Dec. 17, 1992). I agree.

Lee Hill-Nelson is a grandparent and freelance writer who lives in Waco, Texas.



Sarah McGowan, Houston, Texas, granddaughter of author, Lee Nelson, with Choose & Do Box.

PHOTO: COURTESY LEE HILL-NELSON

Will there be religious freedom within Islam?

Paul Marshall

Recent years have witnessed the spectacular resurgence of militant, revivalist and aggressive forms of Islam. The most striking examples are in Iran and Sudan, but they are also powerful in Algeria and Afghanistan, and increasingly so in Egypt, Pakistan, Malaysia and throughout the Islamic world. These militant forms of Islam appear to be, and certainly see themselves, as the wave of the future.

These movements demand strict, universal and immediate conformity to Sharia (Islamic) law and oppose what they see as the easy compromises of contemporary Islamic countries. They are ever more intolerant of non-Muslims and call for death for those who leave Islam.

The common western label for these movements is "fundamentalist" — a word dredged up from the American past and with dubious meaning even there. In modern western usage it seems merely to mean "religious maniac" or "lunatic." These aggressive Muslims are people to be watched rather than listened to,

to be psychoanalyzed rather than understood, to be dismissed — except, unfortunately, for the fact that they have guns.

Cultivating 'secular' views

The usual western political policy is to cosy up to violently repressive but western-friendly (and oil rich) regimes like Saudi Arabia while trying to undercut non-western-friendly varieties of fundamentalism by cultivating "secular" views. In this context secular means someone who believes that religion should be a purely personal and private matter. Turkey is held up as a positive secular example, no doubt a cruel surprise to Christians and others who are persecuted in that country.

The choice then offered is fundamentalism versus westernization, the Islamic way versus the secular way.

There are two problems with this. First, it treats Western secularism as the only model of religious coexistence in the world. But secularism, while certainly more benign than fun-

damentalism, is no friend to anything other than private religion. It is an affront not only to Islam but to any religion, Christianity included, whose beliefs shape all of human life.

Second, by asserting that one must go outside Islam for any hope of religious openness, it dismisses Muslims who are neither secular nor fundamentalist. It ends up strengthening the fundamentalist claim that they are the only real Muslims.

Bleak outlook, but change is possible

But Islam is a diverse religion. It covers many continents, has had many political forms, and at times has shown great toleration. In this century, acknowledged leaders such as Muhammad Iqbal in India and Muhammad Abduh of Egypt have called for its reconstruction on the basis of the Koran. Scholars such as the Shiite Abdulaziz Sachedina maintain that earlier Islamic teachings are far more open than the later legalisms.

Christians should also remember some of their own history. Even in the eighth century, at the height of early Is-

lamic expansion, Jews and Montanist Christians fled to Arab lands to escape persecution by the Byzantine emperor.

When Jews were expelled from Spain by the Catholic Church at the end of the 15th century (having stayed throughout centuries of Islamic rule) many took refuge in Turkey. In the 16th-century European wars of religion, the Calvinists of Hungary and Transylvania preferred the rule of the Turks to that of the Catholic Hapsburgs.

Given this history we cannot simply assume that there is no possibility of change in Islam. Right now prospects look almost unremittingly bleak. Fundamentalists intimidate relatively moderate governments into silence and acquiescence. They threaten reformers with death and push them to the margins of society.

Encourage the freedom lovers

Those Islamic voices that call for religious freedom and other human rights are increasingly confined to the educated elites. Abdullahi Ahmed An-Na'im, an Islamic scholar now with Human Rights

Watch, describes their efforts as "conceptual rather than practical." Nevertheless, despite this so far successful oppression, there are more claimants than the fundamentalists to the mantle of authentic Islam.

The cause of religious freedom in the Islamic world will be stronger the more legitimacy it has in Islamic eyes. Conversely increased openness that can draw on the possibilities of Islam can make the world better not only for other religions in the Islamic world but also for Muslims themselves.

We need to shake off the reduction of Islam to fundamentalists, World Trade Center bombers and Salman Rushdie killers. Nor should we seek solace in a wistful dream of an exported secularism. We need to seek out those Muslims who are open to pluralism and freedom. Their chances of success may now look slim. But anything less surrenders the ground to fundamentalism and a reign of hatred and persecution.

Paul Marshall is professor of political theory at the Institute for Christian Studies in Toronto.



...Islam is a diverse religion. It covers many continents, has had many political forms, and at times has shown great toleration.

Books/Meditation

Singles ministries are needed in churches

Single Adult Passages: Uncharted Territories, by Carolyn A. Koons and Michael J. Anthony. Grand Rapids, Mich.: Baker Book House, 1991. ISBN 0-8010-5295-5. Softcover, 230 pp. Reviewed by John Van Essen, Scarborough, Ont.

In this book the authors make some very fitting statements and give much help for churches to develop their own ministries to single adults.

The ministry of each church to adult singles must be organized in a distinctive way according to the number of people involved and the location of the church within the community. This book is set to help with this. There is much information from surveys at the beginning of the book which is necessary to be able to understand much of the reasoning for

actions suggested in the later chapters.

The sections are titled, "An Overview of Singleness," "Plotting a Sensible Course," "Casting Off into Uncharted Territories," "Anchoring in Safe Harbours," and "The Future of Singles in America." Each of these areas develops well to explain the issues singles face.

Much of the discussion deals with statistics from Canada as well as from the U.S. The results are eye-openers for all those currently or planning to be involved in a singles ministry.

Misconception

It is important to know that many of the stereotypes married people have about singles are not true, and therefore married people must do something

regarding their misunderstandings.

This book deals with help to some answers for misconceptions about singleness. The authors deal with the many myths that society and the church have regarding singles. Some of these involve single women only, but others deal more generally with singles, from the idea that all women can only be fulfilled through marriage to the idea that all singles are rich. In looking at related statistics it is surprising to believe these misconceptions even exist!

When those who are married think of singles, they often see one person — someone who has never married. But in today's society singles are also separated, divorced, widowed or have been abused.

The children of formerly married singles are people who also must be involved in the programs provided by the church. Many may already be involved with other programs, but they may also be going through a difficult time of life with the loss of a parent, either permanent or temporary. This book helps to present suggestions for their involvement in the singles or related programs.

A viable calling

Many pastors and church councils are finally acknowledging that a single-adult ministry is as viable a calling for a church as its programs for children, youth and families. This book will help the leaders of today's church understand how to meet singles' needs and give suggestions on how to do it.

Being a single person myself, reading this book has opened my eyes to many needs for this area of ministry within the church today.

Marlene LeFever states it well: "If we of the church are to minister to the majority of our population, we must view the information Koons and Anthony have provided as invaluable. This resource gives us a handle on strategic planning for the future. With it and the Holy Spirit's help, single and married Christian leaders can begin to invent a future that captures the single's potential and develops it for God's glory."

With all the well written content in this book, the authors do realize that there is much more

information available for further reading on specific matters. For that reason a list of books and articles is provided. The bibliography is divided

into topical listings that help a person to find any other material that may help the area of ministry in which one is involved.

Fearless!

Rev.
Laura
Smit

"Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me" (Ps. 23:4)

Even though it's been off the air for years, there's an episode of the old television show *Little House on the Prairie* which has always stuck in my mind. It came fairly late in the series, after the oldest daughter, Mary, had gone blind, married, and, along with her husband, set up a school for blind children. I don't remember all the details of the story, but for some reason Mary and her husband are taking a trip by stagecoach. There is an accident. The stagecoach turns over, the driver is killed, and Mary's husband is knocked unconscious. So this sightless young woman is alone in a strange place far from home. Her husband is badly injured and she has no one to help her.

It gets worse. Mary begins wandering blindly across the prairie in some vain hope of finding the road. Finally, she collapses, sobbing with exhaustion and terror. As she sits weeping, she realizes that a fire has started in the grass near her. As I remember, the fire began because Mary dropped a pair of spectacles on the ground when she collapsed, though why a blind girl was carrying glasses I can't recall. In any event, Mary finds herself with her back to a large rock, fire blazing all around her, seemingly destined to be burned to death.

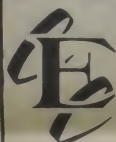
Here's where things get interesting. In this moment of utter despair, Mary screams a name. One might expect her to call for her husband. After all, he may have regained consciousness and cannot be far off. But she does not call for him. Or one might think that she would call out to God, hoping for some miraculous deliverance. But no, Mary screams the name of the one person whom all devoted viewers of *Little House on the Prairie* know is always able to rescue anyone who is in trouble. In her moment of desperation, when all seems lost, Mary puts her whole soul into screaming one name: "Pa!"

Now Pa has no business being anywhere in the vicinity, but for some reason (what plot device was used to make this credible I don't remember) he is riding in the area. Suddenly, he hears his daughter's voice. He gives an answering cry — "Mary, I'm coming!" — as he rushes into the fire.

At the sound of his voice, Mary's fear evaporates. Even before he reaches her, even as the fire continues to rage, even though she still has no idea of where she is or of whether her husband will be all right or of how Pa has come to be there, the knowledge that he is there removes all fear. Long before he reaches her, she is sobbing with relief and joy.

Michael Landon no longer rides the prairie. But, like Mary, we have a Pa who is all-wise and ever-present. We have a Father who recognizes the sound of our voice when we scream out his name in agony. We have a God who is willing to rush through fire to be with us. We may not know where we are or where we are going. We may not see what he is doing as he comes in answer to our cry. But having heard his voice speak our name, we need fear no evil. He is with us.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.



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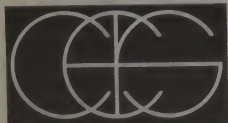
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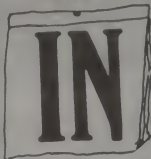
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MARCH 18, 1994

Advice



Peter and Marja are



Dear P & M:

In response to your column on God's will (Jan. 21, 1994) I want to say that I, too, have often yo-yoed between seeing God as friend or foe. I agree that "the hurts that cripple our lives are not the will of God," that Satan is the author of evil, and that painful experiences are a result of sin (I think you mean generalized sin rather than individual sin.) But God is omnipotent and does not need to stand by as if he were helpless and let Satan hurt us.

Some will say that God doesn't stand by idly but works in the hurt at making it "work together for good." I say, why doesn't God step in and stop the devil from sending us bad things? God had a dialogue with Satan regarding Job's affliction and God said, "So far, but no further."

This leads me to my main question. What's the use of praying? God doesn't step in to change the course of many things. I'll mention just a few of my own experiences. While pregnant we prayed repeatedly for healthy children physically, mentally and spiritually. I also honored God by following healthy prenatal means. Yet we have a child who struggles to cope with the demands of life for a variety of reasons.

We are also experiencing great financial difficulties this year even though we've committed ourselves to honest business practices. Other business know-hows advised us to use dishonest methods or else we would never succeed. Doesn't God honor our honest attempts to follow him?

I and many others have also been praying about a personal health problem and the results are the very opposite of what we had hoped for. I also recall one occasion where we had a car accident while I was in the middle of a prayer thanking God for travelling mercies.

A book by Hans W. Zegerius, God Has a Heart, seems to conclude that God helps us only spiritually by giving us peace, comfort and hope. If that's true, why should we bother to pray for things that belong to the physical realm, e.g. personal health, protection, healthy babies, guidance in business, blessings on crops, etc.?

Dear Why Bother Praying?:

The psalms ask the timeless question: "Why do the righteous suffer?" Your letter expresses the timeless lament: "What difference does prayer make?" All of us struggle with the eter-

nal debate over the balance between God's sovereignty and human responsibility. So here we are, face to face with age-old questions that none of us can fully answer or comprehend. How frustrating for us who live in such an intellectually oriented society.

For starters, we don't like today's success theology which suggests that Christians will suffer less and succeed more than others. This season of Lent focuses on Christ's suffering and the writings of Peter (1 Peter 5:10) and Paul (Romans 5:3) assume that Christians will suffer along with everyone else. We can't expect preferential treatment or exemption from suffering just because we have a relationship with God. In fact, we might reasonably expect that Christians will suffer more (1 Peter 4:12-19).

Prayers should never become wish lists. We pray to express our Adoration, to Confess our sins, to give Thanks and to present our Supplications (ACTS). Our asking is only a small part of prayer. The bulk of our communication with God needs to be busy with our reliance on him in good times and in bad. Prayer is a means of being connected to God in all circumstances. We understand the human desire to pray for specific things and particular outcomes (or incomes). It would be better, however, if we could pray for strength to rise above the situations that confront us. How differently we would experience God if we could, like Paul, "rejoice in our suffering" and "give thanks in all circumstances."

May we pray for specific things? Yes. The Heidelberg Catechism encourages us to pray for "everything we need, spiritually and physically, as embraced in the prayer Christ our Lord himself taught us" (LD 45). Will God give us the things we want, like healthy children, a successful business and accident-free trips? Yes, no, or not yet — for reasons we won't fully understand. Should we bother praying? Absolutely, because communication is the most important ingredient in a relationship and we won't feel God's presence and sustaining strength if we don't speak with him.

Write to: P & M
c/o Christian Courier
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Peter and Marja Slefstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Ladke, Tom Zest Irene Bom, Marian Van Til and Bert Winvoet

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With everlasting joy and praise, we thank the Lord for blessing our parents RALPH and MARY ARENDS (nee PELLEBOER) with 40 years of marriage. With love, Glenn & Anita Arends — Listowel Ryan, Kevin Sharon Arends — Wallenstein Helen & Fred Heyns — Owen Sound There is an open house at Listowel Bethel Chr. Ref. Church on April 2, 1994, from 2-4 p.m. Best wishes only. Home address: R.R. #1, Listowel, ON N4W 3G6</p> <p style="text-align: center;">  </p> <p>1954 April 3 1994 With praise and thanksgiving to God for keeping them in His loving care, we hope to celebrate the 40th wedding anniversary of our parents and grandparents JOHN and JACOBA BOOT (nee BOM) With love, from your children: Bill & Mananne Boot — Scotland, Ont. Helen & Peter Oosterhof — Parkhill, Ont. Steven, Kevin, Ryan, Heather, Rebecca Diana & Eiko Oosterhof — Grand Valley, Ont. Jason, Michael, Danny Grace & Chester Baarda — Kenilworth, Ont. Teddy Friends and relatives are invited to an open house at their home from 10 a.m. - 4 p.m., on April 9, 1994. Home address: R.R. #2, Scotland, ON N0E 1R0</p> <p>Enkhuizen Hamilton North Holland Ontario With gratitude to God we announce the 55th wedding anniversary of our beloved parents PETER and CLAIRE SPOELSTRA (ELGERSMA) on Wednesday, March 23, 1994. Their children: Elizabeth Spoelstra — Wilmington, Del. Ray & Shirley Spoelstra — Binbrook Tena & Jerry Groen — Hamilton Stuart & Deborah Spoelstra — Belleville Fred & Fran Spoelstra — Ancaster Paul & Handrika Spoelstra — Lynden Ruth Spoelstra — Hamilton Wendy & Jack VanDyk — Millgrove Peter Spoelstra & Dana Ginther (fiancée) Grammy and Opa of 23 grandchildren and 5 great-grandchildren. Address: 114 Juanita Drive, Hamilton, ON L9C 2G3</p>	<p>1954 March 24 1994 Wedding text: "I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust.'" (Ps. 91:2). With thankfulness to God, for His gracious care over them, we celebrate with joy the 40th wedding anniversary of our parents and grandparents EP and ANNE BREUKELMAN (nee VAN LENTHE) With all our love and best wishes from: Fred & Amy Breukelman — Thunder Bay, Ont. Melanie, Allison, Brenda, Carolyn, Katna, Eric, Benjamin Jerry & Jill Breukelman — Thunder Bay, Ont. Laura, Lisa, Gregory, Kimberly Wilma & Gerry Makkinga — Red Cliff, Alta. Michelle, Mark, Brian, Kevin, Michael, Randy Ed & Henrietta Breukelman — Thunder Bay, Ont. Aaron, Brandon, Devin Arnold & Veronica Breukelman — Abbotsford, B.C. Robert, Jason, Mallory, Amanda, Jessica Calvin & Karin — Matsqui, B.C. Colin Alfred & Brenda (fiancée) Breukelman — Thunder Bay, Ont. Home address: R.R. #3, Thunder Bay, ON P7C 4V2</p> <p style="text-align: center;">  </p> <p>1960 March 11 1994 With thankfulness to the Lord, we announce the 34th anniversary of our parents and grandparents HENRY and BONNIE TOP (nee HUBBERTS) May God bless you in the years to come. With love from your children and grandchildren: John Top — Brampton, Ont. William Top — Brampton, Ont. Beth & Bruce Redwood — Guelph, Ont. Timmy, Trisha, Matthew Anita Barton — Newfoundland and children Address: R.R. #2, Brampton, ON L6V 1A1</p>	<p style="text-align: center;">  </p> <p><i>Congratulations to Ep and Anne Breukelman (nee Van Lenthe) on the occasion of their 40th anniversary!</i></p> <p>Appelscha, Fr. Nepean, Ont. 1934 March 29 1994 The Lord willing, we will be celebrating the 60th wedding anniversary of our Heit & Mem JOHN and ANNA DE HAAN (nee KOORNSTRA) Best wishes and congratulations from your family: Bill & Julia de Haan — Kemptville Hilda & Bill Vedder — Wainfleet Ken & Bep de Haan — Nepean Carol & Lewis Tremstra — Nepean Ann & Bill Flude — Ottawa Pake and Beppe of 17 grandchildren and eight great-grandchildren (with Jason Vedder in heaven). Due to illness, only a small family dinner will be held. Home address: 75 David Drive, Nepean, ON K2G 2N4</p> <p style="text-align: center;">  </p> <p><i>Congratulations to John and Anna de Haan (nee Koornstra) on the occasion of their 60th anniversary!</i></p>	<p>1960 March 11 1994 With thankfulness to the Lord, we announce the 34th anniversary of our parents and grandparents HENRY and BONNIE TOP (nee HUBBERTS) May God bless you in the years to come. With love from your children and grandchildren: John Top — Brampton, Ont. William Top — Brampton, Ont. Beth & Bruce Redwood — Guelph, Ont. Timmy, Trisha, Matthew Anita Barton — Newfoundland and children Address: R.R. #2, Brampton, ON L6V 1A1</p>
<p style="text-align: center;">Births</p> <p>STARING: "Come let us sing for joy to the Lord!" (Ps. 95:1a). We, John and Tracy, praise God for blessing us with the precious gift of a healthy daughter JESSICA JOY born Feb. 5, 1994. Big sister Rebecca is thrilled! Delighted grandparents are Emma Staring of Brampton, Ont., and Gerald and Janet Hessels of Glen Williams, Ont. Home address: 3345 Silverado Dr. #44, Mississauga, ON L5A 3Y8</p>				

Classifieds

Obituaries	Obituaries	Teachers	Teachers	Teachers
<p>Zaamslag Port Lambton the Neth. Ont. Dec. 2, 1916 Feb. 3, 1994 The Lord in His love and mercy took to Himself our dear mother and grandmother</p> <p>ELIZABETH DEPOOTER (nee HAMELINK)</p> <p>Predeceased by her husband, Jan Martin DePooter in 1981. She will be lovingly remembered and sadly missed by her children: Pieter & Annie DePooter — Port Lambton John & Nely DePooter — Sombra Keith & Aafke DePooter — Nepean Martin & Anita DePooter — Sombra Arnold & Luz DePooter — Cambridge Michael & Ethel DePooter — Port Lambton Elizabeth & Albert Looper — Kerwood Ann & Larry Lewis — Markham Jake & Judy DePooter — Port Lambton Bill & Olga DePooter — Port Lambton Gary & Shirley DePooter — Port Lambton Jackie & Larry Bos — Kingsville and 51 grandchildren. Also survived by three sisters and one brother in the Netherlands. Sister-in-law of John and Marie Buyze, St Thomas, Ont. Predeceased by four brothers and two sisters in the Netherlands. Funeral service was held on Monday, Feb. 7, 1994, in Wallaceburg Chr. Ref. Church, with Rev. Ken Benjamins officiating. "And now these three remain: Faith, Hope and Love. But the greatest of these is Love" (1 Cor. 13:13) This was the final verse mother left us with, reflecting her own love for her Lord and for all those with whom she came in contact.</p>	<p>Dedemsvaart Hamilton 1920 1994 "The Lord gave and the Lord has taken away. May the name of the Lord be praised" (Job 1:21b). On Lord's Day, Feb. 27, 1994, our faithful Father in Heaven unexpectedly called to Himself our loving husband, father and opa</p> <p>RALPH (ROELOF) FLUIT at the age of 74 We thank the Lord for almost 50 years of happy marriage and for the blessing of children and grandchildren who know that their hope and trust is in Him alone. Loving husband of Shirley (Sjoukje) nee Wiersma. Dear father and opa of: Hilbert & Jeanette — Ancaster Rob, Sandy, Jeff, Rick Menno & Linda — Ancaster Stephen, Shari, Laura Ralph & Erna — Gimsby Elaine, Eric, Mark Andy & Rita — Beamsville Chns, Greg, Paul, Mike Alice & Peter VanDyken — Cambridge Patricia, Kevin, Julie, Kenneth Charlie & Flory — Mount Hope Rebekah, James, Philip, Miriam Funeral was held on March 2, 1994, from the Mt. Hamilton Chr. Ref. Church, with the Revs. J. Zantingh and J. Kerkhof officiating. "For to me, to live is Christ and to die is gain" (Phil. 1:21). Correspondence address: Mrs. Shirley Fluit, 1415 Upper Wellington St., Unit #211, Hamilton, ON L9A 5E8</p> <p>The Council of the Covenant Chr. Ref. Church of Woodstock, Ont., expresses its sincere sympathy to the Groen family in the passing away of a dear husband, father, and grandfather</p> <p>ANTHONIE SIMON GROEN who was called to his eternal home on Sunday, Feb. 29, 1994, at the age of 72 years. May they all be comforted by the assurance that his faith has now become sight and he will see his Savior face to face and tell the story "saved by grace." ...</p> <p>We also extend our sincere condolences to the Wuba family, whose father, grandfather and great-grandfather</p>	<p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for possible openings in history and French. Send application to: Durham Chr. High School Att.: Ren Siebenga, Principal R.R. #1, Bowmanville, ON L1C 3K2 Phone: (905) 623-3487</p>	<p>PRINCE GEORGE, B.C.: The Association for Christian Education of Prince George invites applications for a teaching position in Primary (Grade K-3) preferably with a French and/or P.E. specialty and in Junior/Secondary (Grade 8-10) a generalist position with emphasis on English and fine arts. Please send resumes, including a Christian Education Philosophy statement to: Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>	<p>TABER, Alta.: Taber Chr. School has an opening in the upper elementary grades as well as a possible opening in primary. Please send resumes to: Henry Ronda, Principal Taber Chr. School Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550 Fax: (403) 223-4693</p>
<p>We want to express our deepest sympathy to Mrs. Tine Van Minnen and family with the passing away of MR. JOHN (JOHANNES) VAN MINNEN on Feb. 28, 1994. May the Lord comfort them. He will be remembered by the members of the Chatham Golden Age Club. "Whoever believes in Me will never die" (John 11:26b).</p>		<p>BROCKVILLE, Ont.: The Brockville Community Chr. School has openings for the position of teaching-principal and Grade 1-3 teacher beginning August 1994. Please forward your resume or request for further information to: G. De Schiffart Box 238, Maitland, ON K0E 1P0 Phone: (613) 348-3380</p>	<p>RED DEER, Alta.: The Red Deer Chr. School has possible openings in Grade 3 (full-time), Remedial (60%), and French (60%) teachers for the 1994/95 school year. Please direct all inquiries and/or resumes to: Mr. R. Duggan, Principal Red Deer Chr. School 14 McVicar Street Red Deer, AB T4N 0M1</p>	<p>TRENTON, Ont.: Trenton Chr. School has a possible full-time opening in the junior-intermediate division. Enthusiasm for and/or expertise in physical education would be an asset. Please send resume and letter of application to: Mr. Jeremy Van Duyvendyk, Principal Trenton Chr. School 20-4th Avenue, Trenton, ON K8V 5N3 Phone: (613) 392-3600</p>
<p>"In his great mercy he has given us new birth into an inheritance that can never perish, spoil or fade" (1 Peter 1:3,4). We, the surviving sisters and brother, along with many nieces and nephews, give thanks to God, our Redeemer, for the life of our brother and uncle</p> <p>RALPH FLUIT Klaas & Geertje Fluit — Cambridge Hilly & Gerrit J. Meesters — Dedemsvaart Tina & Lefert Battenink — Hamilton nieces and nephews in Canada and in the Netherlands.</p>	<p>ALBERT WUBS passed away on March 1, 1994, at the age of 92 years. We enjoyed his fellowship for almost one year and during that time his steadfast faith and strong conviction has been a blessing to many. His favorite song was: <i>Maar blij vooruitzicht dat mi streeft, Ik zal, ontwaakt, Uw lof ontvooien U in gerechtigheid aanschouwen Verzadigd met Uw goddelijk beeld.</i> For the Council, M. Klingenberg (clerk).</p>	<p>BURLINGTON, Ont.: Burlington Parental Chr. School Society (Trinity Chr. School) invites applications for a 50% teaching position in the junior division for the 1994-95 school year. Please direct all resumes and calls to: Trinity Chr. School c/o Mr. A. Straatsma, Principal 650 Walkers Line Burlington, ON L7N 2E7 (905) 634-3052</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. Secondary School has possible openings for September 1994 in the following areas: math/science and social studies/Bible. Please address enquiries to: Mr. Evert Vroon, Principal P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (604) 847-4238 Fax: (604) 847-3564</p>	<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having several openings for the 1994/95 school year. We will require teachers at the Kindergarten and intermediate (Grade 4/5) level. We also anticipate opening a Grade 10 class in the fall of 1994. Applicants for this position require a strong background in humanities, math and computers. Please forward your resume to: Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6</p>
		<p>CLINTON, Ont.: Clinton and District Chr. School requires a Senior Grade teacher effective Sept. 1994. Please send letter of application to: Clinton and District Chr. School Box 658, Clinton, ON N0M 1L0 or fax: (519) 482-7614 For more information call principal Clarence Bos at (519) 482-7851 (school) or 482-9609 (home) Applications received until April 1, 1994.</p>	<p>ST. THOMAS, Ont.: Ebenezer Chr. School has a definite opening for a primary teacher for the 1994-1995 school year. Applicants should send their letters of introduction and resumes to: Tony DeKoter, Principal Ebenezer Chr. School 77 Fairview Avenue St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>	<p>WILLOWDALE, Ont.: Willowdale Chr. School invites applications for possible teaching positions in K-8. Experience in French and/or music will be given special consideration. Please send letters of inquiry with resume to: Principal Willowdale Chr. School 60 Hilda Ave. North York, ON M2M 1V5 Phone: (416) 222-1711 or Fax: (416) 222-1939</p>
		<p>LONDON, Ont.: London District Chr. Secondary School requires a French teacher for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to: Mr. H. Kooy, Principal 24 Braeside Ave. London, ON N5W 1V3 Phone: (519) 455-4360</p>	<p>SURREY, B.C.: Surrey Chr. School invites applications for the following full-time positions available for the 1994/1995 school year: Grade 1, Grade 5, Grade 7, and music. There is a 50% full-time Learning Assistance position available, as well as other possible part-time positions. Applicants must qualify for B.C. certification. Please send resumes by April 15, 1994, to: Mr. Anthonie Jansen, Principal Surrey Chr. School 9115-160th Street Surrey, BC V4N 2X7</p>	<p>WOODBIDGE, Ont.: Toronto District Chr. High School invites qualified teachers to apply for a part-time position in music. Please send resumes or address inquiries to: William Barneveld, Principal 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 Phone: (905) 851-1772</p>
		<p>Personal</p> <p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p>	<p>Look for our Business Directory on page 14...</p>	

Classifieds

Personal

FEBRUARY 1994

THE CONSULATE-GENERAL
WOULD LIKE TO COME IN
CONTACT WITH THE FOLLOWING
INDIVIDUALS:

ALBLAS. Mr. Bastiaan, born June 16, 1929, last known address in the Netherlands: Broekseweg 71, 4233 CV Amelde, immigrated to Canada July 1, 1964, last known address in Canada: Richmond.

EIKMANS. Mr. Antonius Johannes, born November 18, 1930 in Rotterdam, last known address in Canada: 14601 40th Avenue, R.R. 1, Surrey, B.C.

GRIEP. Mr. Jacobus Louis, born October 13, 1946 in Venlo, immigrated to Canada in 1968, last known addresses: 197 Fulton Avenue, Toronto, Ontario and 15 Town House, Calgary, Alberta.

HEENEMAN. Christina, born June 1, 1916 in 's-Gravenhage, immigrated to Canada April 30, 1929.

HET LAM (T Lam). Honk and Leens, immigrated to Canada in 1958 or 1959, last known address: Port Hope.

JACOBS-VAN HULST. Mrs. Helena Hendrika Francisca, born November 13, 1917 in Nijmegen, immigrated to Canada March 1, 1952, last known address in Canada: 24 Barclay Street, Hamilton, Ontario.

KAAS. Mr. Erik C.E., born in 1968, immigrated to Canada August 25, 1993.

MINCIULESCU. Mr. Nicolai, born March 17, 1946, immigrated to Canada March 5, 1979.

ROESTENBERG. Mr. Cornelis Henricus Franciscus, born June 21, 1925, immigrated to Canada June 2, 1953.

ROTHFUSZ. Mr. Cornelis Theodorus Hubertus, born September 9, 1940 in 's-Gravenhage, immigrated to Toronto, Canada January 31, 1969

YAN RIJ-SCHOUTEN. Mrs. Maria, born June 13, 1908, last known address in Canada: Beverly Hills Estates, Box 34, RR#3, Puslinch, Ontario.

de SMOKE. Mr. Jan, born January 2, 1924 in Dubbeldam, last known address in the Netherlands: Dordrecht, immigrated to Canada April 25, 1951, last known address in Canada: RR#1, Worthington, Ontario.

YAN WELL. Gerardus Bernardus, born April 27, 1929, last known address in the Netherlands: Helmond, immigrated to Edmonton, Canada March 16, 1955

WOLKORTE. Marcellinus E.M., born January 25, 1961 in Hengelo (O), immigrated to Canada in 1987, last known address: Toronto.

CONSULATE GENERAL OF THE
NETHERLANDS,
1 DUNDAS STREET W., STE. 2106
TORONTO, ONTARIO M5G 1Z3



Job Opportunities

Job Opportunities

Job Opportunities

Job Opportunities

The Ontario Alliance of Christian Schools
is seeking applications for a

DIRECTOR OF FINANCIAL SERVICES

This is an ideal opportunity for an individual who can demonstrate initiative, organizational skills, and financial leadership. The candidate reports to the Executive Director.

Experience in business, financial affairs, and computers is essential. A university degree and an accounting designation are recommended.

A position description is available upon request. Letters of interest, along with a resume and references, should be sent by **April 8, 1994**, to:

Dr. Adrian Guldemond, Executive Director
777 Highway 53 East
Ancaster, ON L9K 1J4
Phone: (905) 648-2100; Fax: (905) 648-2110

INDIAN MINISTRIES CO-ORDINATOR

The National Committee for Ministry among Indian and Metis People in Canada (a committee of the Christian Reformed Church) invites applications for a Ministry Co-ordinator to enhance three active ministries in Winnipeg, Regina, and Edmonton.

This is a full-time position that includes responsibilities such as advocacy, education, support, supervision and administration. Qualifications include at least a Bachelor's degree in one of the Social Sciences or equivalent education, and experience in a related field. The applicant must have experience in cross-cultural ministries and should have skills in writing, public speaking, administration and be willing to travel regularly. Applicants must be familiar with and in support of ministries on behalf of the Christian Reformed Church.

Interested applicants may apply before **March 30, 1994**, to:

Angela Terpstra
c/o Luther College
University of Regina
Regina, SK S4S 0A2
Fax: (306) 585-5267

Miscellaneous

Miscellaneous

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Grand Rapids, MI 49560

John, our Banner editor



John Suk was born in St. Catharines, Ont., and moved to Brampton, Ont., where he went to Toronto District Christian High School. He attended Dordt College and is a graduate of Calvin College and Calvin Theological Seminary. He is currently working on his doctorate in communications. Before becoming Banner editor, John taught English at Durham Christian High School in Bowmanville, Ont., then pastored churches in Sarnia, Ont., and Ann Arbor, Mich. He is married and has two children.

Classifieds

Miscellaneous


**NEDERLANDSE
PAAS ZANGDIENST**

Wij nodigen U uit voor onze
Nederlandse Paas Zangdienst
op
Zondag, 3 April, 1994
8:00 n.m.
in onze nieuwe en ruime kerkzaal
**EMMANUEL REFORMED
CHURCH**
170 Clarke Street, North
Woodstock, Ont.

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vrienden te ontmoeten onder het
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GOOD PEOPLE... CALL**
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Price reduced

Order your copy of
***The Strength of Their
Years***
by Tymen E. Hofman

On Nov. 18, 1993, Hendrika Postman Hofman died at the age of 97 in Picture Butte, Alta. She was the last surviving charter member of the first organized Chr. Ref. Church in Canada. The Hofman family arrived in Canada in 1904. They home-steaded west of Lethbridge, Alta., and helped start the Nieuw Nijverdal CRC, which later became known as the Nobleford CRC. Hendrika married Martin Hofman in 1921. They had four children, one of whom is Tymen, the author of a fascinating book about this early pioneer period.

Just send us \$5.95 per book! (We'll pay the GST and postage and handling). Send your order to:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Job Opportunities

Willowdale Christian School

invites applications for the position of
PRINCIPAL
to assume responsibilities for the 1994/1995 school year.
Send resume, statement of educational philosophy and
other pertinent information to:

Dennis Reeve
Secretary of the Board
278 Badessa Circle
Thornhill, ON L4J 6C5
Phone: (905) 669-2059

The Chatham Christian School Society
invites applications for the position of

PRINCIPAL
 of the
Chatham Christian High School

Direct inquiries and applications to:
Search Committee
c/o Rick Klooster
Chatham Christian School
72 Tissiman Ave.
Chatham, ON N7M 4G5
Phone: (519) 352-4980
Fax: (519) 352-4041

Hamilton District Christian High School

With deep appreciation to our supporting community, and to our Lord for an expanding enrolment, we are pleased to solicit applications for **two full-time positions in English and one full-time position in Mathematics and Computer Sciences**. Abilities in vocal music would be of great benefit to our extra-curricular program. Qualified candidates are encouraged to respond, in writing, to:

Mr. Jim Vanderkooy, Principal
92 Glancaster Road, R.R. #1
Ancaster, ON L9G 3K9
before March 22, 1994 (FAX 905-648-3139)

SEEKING A PASTOR

The Alliston, Ont., Christian Reformed Church, a 40-year-old congregation of 77 families, is currently seeking an **experienced pastor** to lead us in our Christian walk of life. Our priorities are Biblical preaching, outreach and an interest in youth. Alliston is a growing community situated in southcentral Ontario, approximately 45 minutes north of Toronto. Inquiries and or resumes may be forwarded to the Search Committee, c/o Mr. Aris deBruin, R.R. #2, Beeton, ON L0G 1A0, phone (705) 435-5317, fax (705) 435-3351

Executive Director

needed for **Calvinettes**, an international Christian ministry to girls ages seven through fourteen. We are seeking applicants gifted in organizational management, program development, editorial skills, leadership training, vision for and promotion of youth ministry, rooted in Reformed teaching of scripture, and willing to travel. Deadline for application is **May 10, 1994**. Contact: **Calvinettes Search Committee Chairperson**, 1479 Kelver, Kalamazoo, MI 49002.

Job Opportunities

Events

Youth Worker Wanted

The **Institute for Christian Studies** is seeking someone to co-ordinate activities for people ages 14-18 in conjunction with our annual Ontario Family Conference, July 28-Aug. 1. Tasks include pre-conference planning and on-site implementation of a program of activities specifically for teenage conference participants. Remuneration negotiable; estimated hours of work: 50.

Please contact Ross Mortimer at (416) 979-2331

**Dutch Dinner-Theatre Weekend
in Peterborough**

The Woodstock Dutch Theatre Group
presents

"Met Hartelijke Gelukwensen"

een blijspel in drie bedrijven
door
Dick Van Maasland



Saturday, April 9, 1994
8:00 p.m.

Dinner: Ramada Inn, 100 Charlotte St., Peterborough, Ont.
Social Hour: 5:00 - 6:00 p.m.
Dinner (Casey Van der Heuvel, chef): 6:00 - 7:30 p.m.
Groentesoep met balletjes
Hutspot met metworst
Koffie met appeltaart

Theatre: 8:00 p.m. Queen Mary Public School
Monaghan Road at Weller Street, Peterborough, Ont.
Tickets: Dinner (all inclusive) - \$15
Theatre (advance sale) \$7 (at door \$9)
Dinner plus theatre (incl.) - \$20 (until April 2, 1994)

Accommodation: Ramada Inn, Tel. 1-800-854-7854 (book your own)
2-4 persons \$59 plus tax (Dutch weekend rate)
Breakfast buffet \$6.95 (7:00 till 10:30 a.m.)
Sunday brunch \$13.95 (11 a.m. till 2:00 p.m.)

Reservations: for dinner and theatre, send cheque, before April 2, 1994, to: Jack Van Winssen, 48 Facendi Court, Peterborough, ON K9J 6V4 or phone: Jack: (705) 745-2324, Rayco (705) 742-5973 or Maggie's Meat Market (1837 Lansdowne St. W.), (705) 748-0282

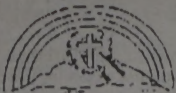

Calendar of Events
will return
next week...



The Living Word
Sermons for reading services.
Contact:

R. Vander Ploeg Sec./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Classifieds

Employment Wanted	Job Opportunities	Job Opportunities	Events	Events
<p>Conscientious 38-year-old single young man looking for permanent employment on a dairy farm. Available approximately Nov. 1, 1994 (immigrating to Canada). Contact (905) 934-9228 for further information.</p>	<p> Port Alberni Christian School</p> <p>Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these." Mark 10:14-15.</p> <p>invites applications for the position of PRINCIPAL commencing August 1994 to assume a challenging job requiring an experienced, dynamic, faith-filled individual. Applicants must be able to qualify for B.C. certification. This will be a teaching/administrative position for a new interdenominational Christian school in the beautiful Alberni Valley on Vancouver Island.</p> <p>Please apply in writing with resumes and references to: Mrs. R. VandenBerg c/o Port Alberni Christian School 2875 Carmichael Crescent Port Alberni, BC V9Y 7V5 Phone: (604) 723-1791</p>	<p> REFORMED MARRIAGE ENCOUNTER</p> <p><i>Making good marriages great!</i></p> <p>A weekend experience designed to help married couples develop a more intimate relationship and discover all that God intends for their marriage.</p> <p>Date: April 8-10, 1994 Location: Desert Inn, 605 Hespeler Rd., Cambridge, Ont.</p> <p>To obtain a brochure or to register, please call: Clare & Alma Riepma Phone: (905) 877-5641</p>		

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling **BEFORE** you transmit the text.
Thank you.

ATTENTION!

NOTICE TO TOBACCO RETAILERS

On February 8, 1994, the *Tobacco Sales to Young Persons Act* came into force.

This federal legislation

- raises the minimum legal age of persons to whom tobacco products can be sold from 16 to 18 years
- restricts the location of cigarette vending machines to bars, taverns and similar beverage rooms
- increases the penalty for selling tobacco to young persons from \$100 to a maximum of up to \$50,000 for repeated offences.

If you sell tobacco on your premises, you are obliged, under the *Tobacco Sales to Young Persons Act*, to display a sign containing the message shown here.

It is prohibited by federal law to provide tobacco products to persons under 18 years of age.

Il est interdit par la loi fédérale de fournir des produits du tabac aux personnes âgées de moins de 18 ans.

A full-size, colour sign and a letter explaining your obligations as a tobacco retailer will be sent to you soon by Health Canada.

Check with your province for any additional laws regarding the sale of tobacco products to young persons.

If you do not receive an information package by March 15 or if you want further information on the *Tobacco Sales to Young Persons Act*, please call

1-800-263-9004.

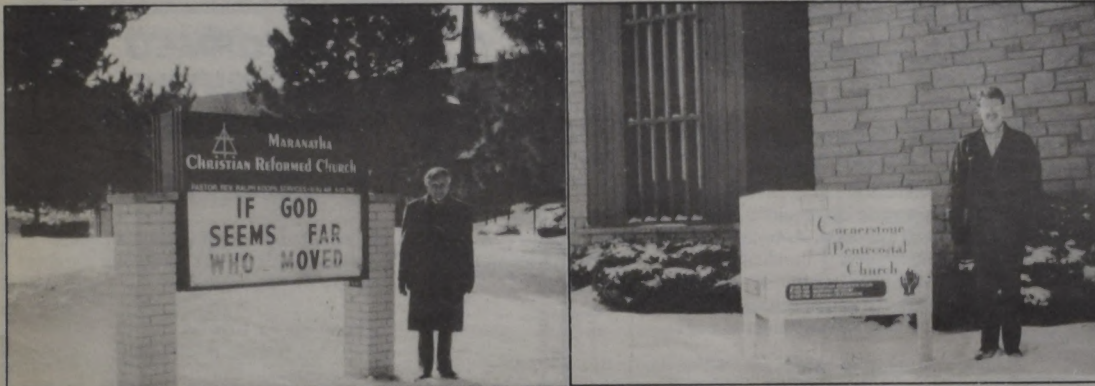


Health Canada Santé Canada

Canada

News

Landlord pastor and tenant pastor just want to pack them in



Two sets of doors, one body of Christ: Ralph Koops (l) and Todd Manuel (r) each hold up their end of the bargain-turned-relationship.

Irene Bom

CAMBRIDGE, Ont. — Pastors Ralph Koops and Todd Manuel have a running joke going between them.

"We tell each other that we don't care which end of the church building people choose, as long as they come in," says Manuel.

The fact is, the choice between sets of doors might make quite a difference to some visitors. Choose the front door, and you might hear Genevan psalm tunes. Enter the back door, and you might encounter some strange tongues.

The joke is unique to Maranatha Christian Reformed Church and Cornerstone Pentecostal Church, who have been cohabiting in this city for just over six years. Maranatha CRC, whose sanctuary holds about 700, rents to the Cornerstone congregation its attached chapel, which holds about 125.

Beyond landlord and tenant

But the relationship, especially for the two main pastors, has grown far beyond that of landlord and tenant.

"We talk to each other all the time. I have learned so much from him," says Cornerstone pastor Manuel, 33.

"Not a day goes by that we don't stop to share for a moment," adds Maranatha pastor Koops, 57.

The two pastors often cross the hall into each other's office to swap library books, to ask advice, or even to borrow a sermon.

"I can only learn good things from him," says Manuel, who

admits they have occasionally "lifted sections of each other's sermons" for their congregations.

Beyond brief chats

Apart from a few minor scheduling glitches, the pastors say the arrangement highlights the best of space sharing and faith sharing. Manuel says the years of daily contact with Koops have gone beyond the brief chats with other pastors at ministerial association meetings to show him "a broader perspective of what the church is all about."

"Because I've watched his life, I have no problem establishing this relationship and learning from him," says

Manuel.

Koops points out that their arrangement "shows that Christians can work together, especially when neither side feels threatened."

Share bathrooms

Both pastors maintain the arrangement has not made them seriously question why Christians who share bathrooms cannot also share worship services.

"I'm not saying that there are no differences between us," says Koops. Manuel agrees.

"I'm not comfortable with infant baptism, and his congregation probably isn't comfortable with tongues. But at a certain point you have to get beyond those," he insists, adding that

the threat of "sheep stealing" "does not even cross our minds."

How the congregation perceives their relationship may have something to do with that.

"We often use the other pastor in sermon illustrations to show something we've learned from each other. Our members see that we're not trying to compete with each other," Manuel explains.

Koops says sharing space is a stewardly move for small, new churches. But both warn that the arrangement may not be ideal for everyone.

"You've got to give and take to make it work," says Manuel. "It's just like any relationship."

Bill 56 could have muzzled pastors

...continued from p.1

including sexual orientation is that it's not like race, gender or age," says Alex Parachin, spokesperson for The Christian Broadcasting Associates.

"Sexual orientation has an entire moral, behavioral dimension that is simply not a settled issue in Canadian society. The bills could have ultimately been used by extreme groups to curb what I would call legitimate expression in Ontario, such as the voice of the Christian church on the whole matter of homosexuality."

MPP Harnick initiated Bill 56 in response to white supremacy violence in Ottawa, cross-burning in London, and hate telephone lines in Toronto.

"In all honesty, it never occurred to us that the legislation could have affected what ministers would have said in their pulpits," said Moran. "In retrospect, we made it too broad. We gave it to the bureaucrats who are to word these things and they just included sexual orientation in the list. Frankly, we should have edited it a little closer."

The Evangelical Fellowship of Canada (EFC) said the anti-

hate bills indicate a prevalent mood which threatens to limit Christian convictions from being verbalized.

"We want to encourage a [tolerant] society...in Canada, but that does not necessarily mean you must accept or approve of everything that is said in society," says EFC public affairs director Bruce Clemenger.

"Toleration means that you can learn to live with deep difference, but also implies that you should be able to speak, and speak forcefully about things that you find morally objectionable. A pluralistic society should not force people to shelve their values or keep those things private."

The EFC has asked the Ontario Attorney General to be consulted in any further anti-hate legislation developments.

News Digest

Edited by Irene Bom

Pope tells parents to shut off TV set

VATICAN CITY (Reuter) — Pope John Paul condemned television as a major threat to family life Monday, saying it glorifies sex and violence and spreads false values.

He challenged parents to "simply turn the set off."

The Pope, in one of his toughest speeches on television, also criticized parents who used TV as "an electronic babysitter."

He urged parents to get tough with producers and advertisers and demand that the industry develop a strict, legally enforceable code of ethics to safeguard children.

Although some television programs may enrich the family, the Pope said the medium, for the most part, has negative effects, spreading "degrading values and models of behavior by broadcasting pornography and graphic depictions of brutal violence."

Redeemer hires South African director

ANCASTER, Ont. — Redeemer College may not be getting a South African president, but it is hiring a philosophy professor from that country.

Dr. Daniel Strauss will be coming to Ontario this fall to found Redeemer's Dooyeweerd Centre. Strauss, who currently heads the philosophy department at the University of the Orange Free State in Bloemfontein, South Africa, is a member of a team that is translating the Dutch neo-Calvinist philosopher's *Encyclopedia of Jurisprudence*. He has a PhD in philosophy from the Free University of Amsterdam and will also teach philosophy courses at Redeemer.

The Dooyeweerd Centre is co-sponsored by the Herman Dooyeweerd Foundation and Redeemer College and will translate and disseminate the works of Dooyeweerd and other neo-Calvinist thinkers.

Thinkbit

"Marriage is when people in church start inviting you over for coffee."

Young adult